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The AMERICAN FRIEND

[OCTOBER 26, 1950]

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STORY FROM GENEVA

Antoinette S. Desmond, a former member of the Midwest Branch of the AFSC, is now in Geneva, Switzerland, with her husband, Avery Desmond, also a former AFSC worker in Philadelphia and in Gaza. They are now working with CARE. The following story is from an essay about the Quaker Meeting in Geneva, and relates a story told by Colin Bell in the Meeting.

There is something about Geneva this morning that reminds me of East Lancaster in England. Perhaps it is the beauty of Geneva saturated in sunlight or its cleanliness and order that takes me there. I know this is a somewhat peculiar statement considering that East Lancaster is an industrial town with all the attendant noise and dirt but, somehow, my thoughts have got there — to Barbara, my sister, who teaches in one of the schools, and to Mrs. Whittaker, Barbara's landlady, who maintains an immaculate set of white stone steps.

Mrs. Whittaker lives in one of a row of identical houses which all boast about twelve stone steps and the women keep them in an almost unbelievable state of snowy whiteness. Many hours are spent scrubbing these steps and they seem to be a symbol of a determination to lead clean lives in defiance of the dirt.

Sarah Whittaker has just such clean white steps, and, of course, so does her neighbor. The fact is that Mrs. Whittaker and her neighbor have a common stoop and staircase separated, as it were, by a low iron railing which runs across the stoop and then curves downward to follow the steps.

Now, Barbara says that one day, shortly after she began residing at Mrs. Whittaker's, she observed a delivery boy climb Mrs. Whittaker's stairs but, instead of ringing the doorbell, he stepped over the iron railing and rang the doorbell next door. Barbara thought the boy must have mistaken Mrs. Whittaker's house for the one next door. "What a misfortune!" thought Barbara, for you see his dirty old boots left a trail of mud on each of Mrs. Whittaker's clean white steps. "What a pity! But, hello. What's this?" Just as Barbara was about to turn away from the window, where she had been watching this little incident, she noticed that the delivery boy, having delivered his parcel next door, recrossed the iron bar and was going back down Mrs. Whittaker's steps. "By jove," said Barbara aloud, "that's a dirty trick!" And she became indignant at what seemed to her to be an injustice.

"Mrs. Whittaker, tell me something," said Barbara to her landlady that evening. "Do delivery people generally come up your steps, leaving behind a trail of muddy footprints, to deliver goods next door?"

"They don't always leave dirty footprints," quietly responded Sarah Whittaker.

Barbara looked at her in amazement. "But why," she asked, "why don't they go up on the other side?"

"Well, you know," said Sarah Whittaker, "Mrs. Jones is very particular about her steps. I am particular about my steps too but I guess Mrs. Jones is more particular about hers. She asked tradespeople eighteen years ago to come up our steps to make delivery to her and they have been doing it ever since. She doesn't like for her steps to get dirty."

"Of all the mean things," exploded Barbara. "It just isn't fair. You like your steps to be clean just like she does. Don't you sometimes long to go over there and give her a good shaking and tell her a thing or two?"

"Why, yes, I have felt that way," replied Sarah Whittaker. "At least, during the first year or two I sometimes thought that I should like to call on her and speak rather sharply to her about it. But somehow, I always got to thinking about our friendship. I have always been rather fond of Mrs. Jones and I should hate to do something which would spoil our friendship. I came to feel that if she was so particular about her steps I could be a little patient. After all friendship does count for something.

"Then, too my inner indignation always subsided when I asked myself, 'Sarah Whittaker, aren't there some little things you do that seem small and mean to someone sometimes?'

"I don't think I shall ever say anything to Mrs. Jones about the steps."

ANTOINETTE S. DESMOND

When I came into the silent assemblies of God's people, I felt a secret power among them; which touched my heart; and as I gave way unto it, I found the evil weakening in me and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life . . .

ROBERT BARCLAY

In the apple-bearing section of the State of Maine, my friend saw an apple tree so loaded with fruit that, all around, the laden branches were propped to keep them from the ground. When he exclaimed about it, the owner of the orchard said, "Go, look at that tree's trunk near the bottom." Then my friend saw that the tree had been badly wounded with a deep gash. "That is something we have learned about apple trees," said the owner of the orchard. "When the tree tends to run to wood and leaves and not to fruit, we wound it, gash it, and almost always, no one knows why, this is the result: it turns its energies to fruit." We must know wounded apple trees in the human orchard of whom that is a parable.

HARRY EMERSON FOSDICK

THE LEVELS OF PRAYER

The devotional articles by William W. Clark on "The Levels of Prayer" will be resumed in the coming issues of THE AMERICAN FRIEND.

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Editorials . . .

SEQUEL TO THE SESSIONS OF FIVE YEARS MEETING

As this issue of The American Friend *goes to press, the Five Years Meeting of Friends is convening in Richmond, Indiana. Our next number will present pictures, stories, reports and comments on the week of meetings, October 19-25.*

We Meet and Then . . . ?

THE history of every significant experience is written chiefly in silent language. It is not *what we remember* so much as *what we have become* that marks the significance of an experience such as the sessions of the Five Years Meeting provide. There are several external facts which mark these meetings within the history of Friends. In the first place, this is the anniversary of three centuries of Quaker history. In the second place this is 1950 A.D.—the mid-year of the twentieth century. In the third place it is the tenth gathering of the Five Years Meeting including the initial sessions of 1902.

Certainly we should not dwell long upon these numbers from the calendar, for great movements and significant junctures in history do not come necessarily on convenient dates. Even so, the recognition of these interesting facts from the calendar will have some influence in helping us to make them meaningful.

One outstanding emphasis planned for the sessions was that of a general advance. The outline of discussions paralleled exactly the annual emphases for the years 1950-1955. These sessions have focused not on the sessions themselves so much as upon the five years that lie ahead. We have set goals for ourselves and lifted plans to a new level.

Plans never suffice, just as good roads will not deliver people or materials from one point to another. Yet good roads are essential. Planning is necessary. There will be no traffic without trackage. One aspect of advancing can never be formulated into plan—that is the spiritual motivation and deepening that is required if advancing is genuine. The end of it all is not the fulfillment of a plan so much as the fulfillment of the Kingdom of God.

What will happen now as we leave for our homes and meetings? We should feel regirded for our service. Recognizing the wider fellowship of Friends should add a sense of importance to the work of our local meetings. Our meetings are not small isolated units with an interest only in local welfare. They are vital parts of the Church universal.

In the words of our theme for the sessions, let us "advance with Christ through the Church"—all of us as a Five Years Meeting!

For a Master Corrective

IN city building, a transparent map of the city-that-ought-to-be is placed over the map of the city-as-it-is. It is thereby a revelation both of what-is and of what-ought-to-be. It points out the areas that need changing and indicates the direction of that change.

Christian faith is a master-corrective against which we can throw the picture of the world as it is. Having done so, we then can have a sense of the areas in which there is need for change, and we can work steadily, patiently and with vision in creating the world-that-ought-to-be. This relating of Christian faith to the needs of men will not offer rapid changes, but it will point the way for intelligent and spiritual efforts. It will not give us all of the details, but it will give us the main lines to be followed.

There is such a great discrepancy between the map of things-as-they-are and the superimposed pattern of things-as-they-ought-to-be that one is tempted either to settle with the world as it is and sink to the level of muddling along, or else make a "stand" for his ideals, yield in nothing, and take the consequences. Somehow we must see both pictures, and the *better* of them must change the other.

The world is so much with us that the Christian frame of reference tends to become blurred or float away into the realm of the ethereal, and we stand or rather *drift* along with the stream of life around us, offering no challenge and giving no guidance. We must learn to live, in some sense, in these two worlds of reality—two worlds which offer tensions that tempt us to a lazy retreat for our own comfort.

Coming together in the sessions of the Five Years Meeting, we have had an opportunity to erase the blur from our vision of the Kingdom of God. The new heaven and the new earth may stand a bit more clearly in our minds as the thinking of one Friend has sharpened that of another. While we cannot strike out boldly to do the impossible, and do it immediately, because it is the ideal, we must never forget that the Church of Jesus Christ is called to a Christian revolution.

If we lose from our vision the world-that-God-wants, we have lost our right to existence as a Christian body in the fellowship of the Christian Church. We must carry with us the master corrective of the Christian gospel.

From Richmond to Oxford

ON the day following adjournment of the Five Years Meeting, a conference of members of the Friends World Committee will meet in the same room in the Friends Meetinghouse at Richmond. It is now well known among Friends that a World Conference is being planned at Oxford, England, in 1952, and no meeting of the World Committee or its American

Section could now be held without a central emphasis on that conference.

Concerned Friends as appointed by the Yearly Meetings can now turn their attention to another great experience in building the new Society or fellowship of Friends in the world. It is not likely that all of our Yearly Meetings will be able to meet their quotas of representatives to the Oxford Conference. A concerned Friend, though he has never been abroad or taken an intensive part in the larger, general meetings of Friends, should by no means rule himself out as a possible representative to the Friends World Conference in England in 1952.

There is nothing else that makes a Friend in a local meeting more spirited, lively and effective than does the contagion which a body of Friends, such as that of Oxford, will create. Yesterday it was Richmond. Tomorrow it is Oxford. May we keep the Society of Friends on the march!

NEWS — CURRENT AND CROSS CURRENT

Soviet diplomacy is self-defeating. The inept diplomacy of the Soviet Union gives a measure of assurance that communism may not be able ultimately to *promise* its way into the minds or politics of nations, either East or West. Surely, if the Kremlin is capable of being shocked by the consequences of its own mistakes, Korea must have given it a serious jolt. To boycott the Security Council just when that Council would not be embarrassed by a veto on military action in Korea was a bad guess, to say the least. The constant bickering of Malik during the days of his presidency of the Security Council was another set-back to Soviet diplomacy.

From the point of view of the Western mind, these acts of the Kremlin are often viewed simply as wicked devices. In whatever measure they are right or wrong, they reveal the Soviet mentality—the concept of how a person or a nation is to get what it wants. There is a vast difference between the cultural habits and patterns of thought set by ideological communism on the one hand and by democracy on the other. Regardless of which is right or wrong in a given problem, the basic difference has become evident. The recognition of that difference is one of the achievements of the agonizing arguments since the United Nations was started. The United Nations is making progress in several ways—not the least of which is in the development of a better understanding of the mentalities of peoples involved.

* * * * *

The awarding of the Nobel Peace Prize to Dr. Ralph J. Bunche is no longer news, but the value of that award will make its contribution in several ways after the news has chilled. It throws a new warm current into the world blood stream. In the first place, Dr. Bunche merited the award. The fact that he happens to be a Negro had nothing to do with the making of the award to him, but that fact, in turn, has a lot to do with the heightening of respect for a man as a man, and not for his color. The increasing number of contacts between cultures through such agencies as the United Nations has an educational value for those countries having racial discrimination. In some roles, such as that of mediator in the East and near-East, color is an asset, although prejudices of another kind often appear in Asiatic countries. We can win in Asia, if Asiatics believe that we are winning against racial intolerance here. The world level of relationships will help to elevate racial attitudes within the nations.

By honoring Dr. Bunche, we honor him for what he is and for what he has done, and in so doing, we honor man as man.

* * * * *

The shape of things to come, especially in the realm of economics, offers some confusion and mystery to nearly all, if not *all* people, including the economists. There are certain principles that become clear, but the incorporation of them into our social relationships on a world wide basis is a complexity of complexities to ordinary people.

It does not seem so complex when a local group of people combine their efforts to own and create cooperatively a community of homes. Negroes of Chicago have recently laid the cornerstone to Parkway Garden Homes, with thirty-five new houses as evidence of their success to date. This kind of answer to the dilemma of the economic problem breaks that problem down into one of its parts and at least offers a way to take hold of a baffling issue. It isn't the first time that a project of this kind has been carried through. The "cooperative" method cannot be offered as the full answer to our need for economic security, but it is one way in which ordinary people can often hammer out an answer on the anvils of their own experience.

Congratulations to these pioneers in Chicago who, according to report, planned and brought to fulfillment a dream for good homes and have thereby made a contribution to our social imagination and invention!

* * * * *

Democracy — A Function of Citizenship. Garry Davis, who resigned his American citizenship in order to accept the role of "world citizen" has asked to have his citizenship renewed. His first decision and his change of mind suggest two ideas regarding democracy and the individual. In the the first place, this resignation may have stimulated some people to think again about some of the barriers that easily become barricades between countries and about fundamental rights that overbrim national restrictions. Democracy requires the tolerance of unpopular ideas expressed in unusual ways. In the second place, his decision to ask again for reinstatement suggests that democracy is something for which we *work*—it is a function of citizenship. Progress may be advanced somewhat by those who *stand* for an idea, though it may be extreme, but it comes chiefly through those who *work* for it. Anarchy is not the way forward.

E. T. E.

"What Are We Here For?"

By Elbert Russell

Elbert Russell, Dean Emeritus of the School of Divinity at Duke University, gave the Isaac T. and Lida K. Johnson Lecture on Sunday, October 22, during the sessions of the Five Years Meeting. His theme was "Friends at Mid-Century." This article also offers thought along the line of Friends' mission in the years ahead.

A noted politician once set a National Democratic Convention in an uproar when he shouted, "What are we here fore?" It was a cynical question then, but the present year seems a good time for Friends to ask themselves in all seriousness a similar question. It is not merely the middle of the century. We are at the end of an epoch in the world's history, which perhaps means also the close of one phase of Quaker service and the beginning of another.

Between Two Eras

In the world at large, the old order of colonial imperialism is passing out. Wilson's principle of the "self-determination of peoples" is fast becoming reality. The "backward" races are no longer content to be exploited for their natural resources and cheap labor by European imperialists. They have been taught our ideals of freedom, independence and democracy. We have taught them to use our machines and weapons. They have learned that in a tank or airplane or at the end of a gun the vaunted superiority of the white man ceases. We have taught some of them Christian ideas.

We are in a period of the struggle of civilizations like that of the Fourth Century B.C., when the civilized world was divided between warring Greek and Persian; or like the end of the Middle Ages, when Moslem and Christian struggled for mastery of the Mediterranean world. Today it is Russian communist against western capitalist powers for the mastery of the whole globe.

New means of communication have made insignificant the natural barriers between nations and dragged us out of our historic isolation. The advances in medical science and sanitation have diminished the death rate and led to great increases in the populations of large parts of the world, notably Asia and Africa. This creates an increasing demand for the means of subsistence—for land and jobs. We have taught the backward peoples to want our gadgets, machines and luxuries. They are no longer content with semi-starvation or bare subsistence.

The Response of Friends

What good news of fuller, more secure life have we Friends to offer these brothers of ours more than our so-called Christian civilization or communism offers?

In the last half-century, we have done a notable service of impartial relief and reconstruction in various parts of the war-torn world. We have been united in this as Friends have not been united for more than a century before. Several things indicate, however, that our distinctive service in this field is past, except for its impartiality. The needed work of relief and reconstruction is being taken up by larger and richer organizations, national, international, and interdenominational, such as the Red Cross, Church World Service, World Council of Churches and the United Nations. If the "bigger and better wars" for which we seem to be preparing come to pass, the destruction of resources which they cause, the dislocation of peoples, the diversion and paralysis of industry and communications will tend to be no longer rare and local emergencies, but constant features of our civilization, with constant demands for large scale relief.

What else is there for Friends to do as a distinctive Christian service? The example and teaching of Jesus point the way. Jesus devoted himself to relief service on occasion when the appeal to his compassion was immediate and urgent. But he let healing interfere with his teaching as little as possible. His primary mission was teaching the truth that would show the way to removing the causes of war, hunger, sickness and penury. His truth would make men free from the sins that bring tyranny; the righteousness of God's kingdom would ensure provision for physical needs; universal brotherhood would prevent war and end war's destruction.

Our Basic Business

Jesus' instructions to his disciples include healing and good works so that men will glorify God, but the first instruction is always for preaching, teaching or witnessing. The command in Acts I is for witnesses. The "Great Commission" at the end of Matthew is to make disciples of all nations, "teaching them to observe all the things whatsoever I commanded you." We Friends are committed to practicing Jesus' teaching in its obvious sense as interpreted and applied by his Spirit, as no other Christian denomination is. If we should fail to give our witness, it would almost wholly cease.

Let us examine some of the elements of our distinctive witness. Of course, we have much besides these in common with other churches of Christ. We can worship with all who worship "in spirit and in truth." Jesus rebuked his disciples for refusing fellowship and cooperation with any who wrought "a good work in his name." We are not to be sectarian or intolerant. On the other hand, the very love of Christ, which we share, impels us to share the saving truth as we are given to see it with those for whom he came as prophet and teacher and for whom he died on the cross.

We are committed then to the practicability of Jesus' teaching, especially about our conduct toward our fellowmen.

We are committed to democracy in the church, including equality of women with men. The churches of the congregational polity — Congregationalists, Baptists, Disciples, etc.—are committed to the separation of church and state and autonomy in the local congregation, but as a rule they exclude women from the ministry. The great Protestant churches were state churches, and are still so, where they can be. Such were the Lutheran, Reformed, Anglican and Church of Scotland. Most of the Orthodox churches are state supported and so is the Catholic church in countries where it has power, such as Italy, Spain, Argentina and some other Latin American countries. The Catholic church is thoroughly totalitarian in organization.

Place of the Individual

We hold that Christian worship is essentially spiritual; that nothing outward is necessary to acceptable worship of God, who requires only worship in spirit and in truth. The traditional Protestant "priesthood of believers" did not apply to public worship. All churches beside Friends put a priest or ordained minister between the worshippers and God in their most intimate act of communion. Even at the great

ecumenical conferences at Edinburgh and Amsterdam, the various groups could not celebrate the communion together because they could not agree on the necessary qualifications of the officiating priest or minister.

We regard God as a universal Father, who loves all men with impartial love, regardless of nation, race or caste; that he does not want the least of his children to perish. We cannot regard him as a tribal God, to whom we can appeal to favor one people at the expense of others or to take sides in our wars. We believe that if we are born of his Spirit, we will be motivated by his love in our treatment of all men.

Practically all denominations even yet believe in the depravity of human nature, so that they must have some external authority to supplement or supplant their own spiritual capacity to know God and respond to his Spirit. Friends believe that all men, regardless of race or nation, have the capacity to know God directly as he reveals himself in them and that this leading is, if attended to and yielded to and followed, the final authority for religious guidance and living.

All this puts on us a great responsibility for teaching these truths and proclaiming this gospel of a universal religion. The attitude of most of Christendom provides no sure salvation from the destruction of war, the selfishness of industry, the denial of the moral law and human brotherhood, which are inherent in our nationalism and diplomacy.

We should be led to greater dedication, enthusiasm and self-sacrifice by our unique responsibility. We may no longer accept complacently the role of a small harmless sect; or succumb to the lure of respectability; nor let ourselves be paralyzed by awe of majorities. It is a gratification and ground of hope that there are some indications that God is raising up a group of prophetic leaders among us.

A generation ago, William T. Ellis, a religious traveler and commentator on Sunday School lessons who but recently passed to his reward, visited the foreign mission fields to evaluate the work. He was greatly impressed with its promise and troubled by its meager support. He wrote back to leaders of the Layman's Missionary Movement in America: "Either *do* the job or else chuck it; but for Christ's sake, don't play with it."

We Friends should feel that way about our mission.

The noblest Charity is to make man independent of Charity.

French Farm Cooperative

By Stanley Hamilton

Stanley Hamilton, Director of the Rural Life Association, Quaker Hill, Richmond, Indiana, visited a cooperative farm in France as he returned from Palestine a year ago. He spent several days there, and has since corresponded with Henri Schultz, the Quaker responsible for starting this cooperative effort.

SOME ninety miles south of Paris, near the village of Champcevrais, Yonne, is Bouron, the farm cooperative started by Henri Schultz, French Quaker, early in 1947. I visited there at the suggestion of Lou Schneider of the Paris office of the American Friends Service Committee, doubly interested because Henri Schultz is a member of the Rural Life Association.

After several years of work with war prisoners and with refugees, Henri Schultz and his wife determined to try building a cooperative farm community. They found a place not far from Montargis, owned by a minor nobleman living in Paris. The owner cared little for the property, and the farms and fields had been leased for many years. About half the land had been lying idle for the last 15 to 20 years; the other half had been overworked. The were seven farms totaling 400 acres. The central residence, a small chateau, and the farm houses and buildings were in a sad state of repair.

Three families, friends of long standing, together leased the entire 400 acres and buildings, with an option to buy later. They secured a farm equipment loan and bought a Fordson tractor. At the end of the first year they had 60 acres under cultivation. They started in 1947 with four cows, two horses and some poultry. The first two years no wages were paid, and maintenance was on the same basis as that of any ordinary family. Food was shared according to need, with the people living as one big family, much as the early Christians did.

Now their herd has increased to fourteen Holstein cows. They have about forty pigs. The soil is being rebuilt with legumes, barn yard manure and some fertilizer, with lime put on when needed. As with most French gardens, their kitchen garden was in excellent condition, despite the seven weeks drought, when I visited them in October.

The first money they received for crops sold was used to pay off their first loan. They have lived very frugally in order to pay their financial obligations first, and next to take in and help any needy persons who wish to join them. Last fall their number had grown to twenty-four individuals, including six children.

Henri Schultz and his wife were the only Quakers on the farm when I visited there. The others were from a variety of backgrounds and beliefs, and included several Catholics. Among the group were two Spanish refugees, one of whom was a good shoemaker. His job naturally, was to make and repair shoes for the group. The other Spaniard was a one-armed man, a victim of the Spanish Civil War, whose job at the farm was to chop the wood for cooking and heating. He used a light axe and did an excellent job. Others in the group included a Swiss young man, a German refugee, a young orphan girl from Paris, three young French farmers and their families.

Those who joined the cooperative group did so because they were interested in finding peace, security and the good community. Members of the group plan their work, sharing the various tasks, and, according to Henri Schultz, attempt to live in the Quaker spirit. There is silent grace at each meal, and each Sunday morning a meeting for worship following the Quaker pattern is held. Business affairs and work assignments together with the sharing of responsibilities are decided at a business meeting which is much like a typical Quaker business meeting.

After returning to the States, I attended a rural seminar in southern Illinois and mentioned the Bouron Cooperative Farm in France and the heroic efforts the people there are making. One farmer in the audience came to me afterward and volunteered to give five pounds of Kentucky fescue seed, to be sent to Henri Schultz and his associates. The gift was forwarded from our office last Spring and we received word from Henri Schultz later that it had arrived safely and would be planted soon. A New Yorker, hearing about the cooperative efforts in France, paid for the postage on four large boxes of used clothing sent to the group.

Although the material propsperity of the group is increasing, and that is good in itself, I believe that the greatest benefit lies in what this cooperative effort is doing to the people themselves. They are vigorous, happy and hard-working, and all, even the children, seem possessed of a wonderful spirit.

"A POSITIVE WITNESS IN TODAY'S WORLD"

All of the Yearly Meetings in the United States have been asked to send delegates to a conference to be held at East Main Street Friends Meetinghouse, Richmond, Indiana, on October 26-28. The subject of the conference will be, "A Positive Witness in Today's World." The first meeting is on Thursday evening at 7:30 p.m., led by Gerald Bailey, an English Friend who is a member of the international team of Friends at the General Assembly of the United Nations. It will be followed by a meeting for worship. Discussion the following day will be on "Conscience and World Order," led by Lewis Hoskins at 9:00 a.m.; "Conscience and Conscription," led by E. Raymond Wilson at 2:30 p.m.; and "A Positive Witness for Friends of All Ages," held at 7:30 p.m. The morning program for October 28 will be planned by the Conference. An afternoon meeting at 2:30 will bring reports and findings before the group.

The conference is being planned by the following ad hoc committee of Friends: Merton Scott and Miriam Levering, Five Years Meeting; Esther Holmes Jones, Friends General Conference; Stephen Cary, American Friends Service Committee; Raymond Wilson, Friends Committee on National Legislation; George Hardin and Joseph Karsner, Joint Peace Committee of the Philadelphia Yearly Meeting.

WORLD CONFERENCE STUDY BOOKLETS

The Vocation of Friends in the Modern World is the first study booklet to be published in preparation for the Friends World Conference in 1952. It will be available by November 1st and will introduce Friends everywhere, including the 900 who can attend the Friends World Conference and the thousands who cannot, to the basic questions which Friends must face in the fourth century of the Quaker movement.

The Foreword has been written by D. Elton Trueblood, Chairman of the Friends World Committee. East and West; Colored and White; Christians and Other Faiths; Quakers and Christians; Worship and Work; and the Role of the Reconciler are a few of the chapter headings. The chapters are arranged to correspond with thirteen lessons so that they might more readily be used as a quarterly for study classes. Each chapter contains a statement of the problem, and an analysis, followed by pertinent questions for discussion together with a short bibliography. Appropriate Bible quotations are included.

Friends Meetings and Sunday Schools will find this a stimulating study booklet for their classes. It will serve to prepare all Friends for the Conference. The second study booklet on the themes of the Conference will be published in December, 1951.

The booklets will be available at cost. Advance orders can be sent to Friends World Committee, American Section, 20 South 12th Street, Philadelphia 7, Pa.

WORLD CONVENTION ON CHRISTIAN EDUCATION

Among the several great ecumenical gatherings held in Toronto, Canada, this summer, that concerning Christian Education drew leaders and workers from 61 countries, with about 5,000 persons participating. Friends were represented unofficially by a small but well distributed group of persons. Included were Levinus K. Painter of New York, Olaf Hanson of Indiana, Elizabeth Terrell and Lillian White Shepard of Ohio, Elmer Howard Brown of California, Paul Innis of Illinois, and Pastor Joseph Rakotoarianala from Madagascar as well as several Canadian Friends.

Morning and afternoon sessions were spent in divisional group meetings, with sessions on children's work, youth work, adult work and the total view. The plenary sessions in the evening were notable for their pageantry and breadth of representation of Christian Education on a world scale. Evening speakers included the Council's President, Lord Mackintosh of Halifax; Luther A. Weigle of Yale, Charles Malik of Lebanon; Toyohiko Kagawa of Japan and others.

The conferences left one with the knowledge that ecumenical world Christianity is very much alive and active. Christian education is no longer the step child of the Christian Church. It is rather the trail-blazer in creative ecumenical efforts. As Friends, we have a legitimate heritage within this movement. We need its weight and dynamics and it needs certain Friendly emphases.

ELIZABETH TERRELL

NEW YORK YOUNG FRIENDS UNEARTHED THIS ONE

In the beginning days of Quakerism, waiting on the Lord in meeting for worship was not limited by the clock, as is the custom today. At times, there were many hours before anyone in the meeting was moved to speak, and Friends were occasionally attacked by drowsiness.

Always being mystics of a practical turn of mind, Friends found that drowsiness in meeting could best be overcome by rising in their places, and standing until the sleepiness had passed.

But did not standing in meeting signify that a Friend would speak, you say? Yes, but the drowsy Friend kept his hat on, whereas a Friend with a message would remove his hat out of deference to the Lord who was favoring him at the time.

New York *Correspondent*

AUTUMN PATH

Clearly now the woodsy way
Curves beyond the little rise;
The pebbly path is soft with leaves
In muted shades of former splendor;
Where foliage once obscured the wood,
With dappled shadows dancing down
Through sudden shafts of golden sun,
The tree trunks now stand bare and brown.

Can this, perhaps, be autumn's gain?
The familiar, made unfamiliarly plain —
The way we know, grown poignantly sweet —
Beauty we loved, a carpet for our feet?

MARGARET CROWNFIELD

FOR OCTOBER'S CHILD

Coral and crimson, umber and amber, gold,
Bronze, rose, magenta, madder and maroon —
Words cannot speak! For still untouched, untold,
These clouds of sunset shimmer in the noon.
Fountains of fire, or banners woven of flame,
Or towers of pebbled rainbow? — who can say?
I only know that since October came
Imperious colors throng the astonished day.
Now the hills burn and now the valleys blaze,
Paling the gentian sky. O cliffs of sun!
O lakes of flame! And in the forest haze
The weird witch-hazel's knots of gold are spun.
October's child! — all these are yours, and you
Hold with my heart this flaming rendezvous.

E. MERRILL ROOT

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

RURAL MISSIONS OF BANES, CUBA

The following article was prepared by Juan Guzman, pastor of the Banes Meeting in Cuba, who has developed a system of rural missions and community projects in an unusually successful manner.

The Banes Meetinghouse.

About fifteen years ago, the Banes Monthly Meeting developed a six-year plan of home mission work for the purpose of evangelizing the rural areas in the district where our church is located. We planned five main objectives:

1. The construction of small chapels in strategic places that would become Christian social centers for the community.
2. Preparation and use of volunteer workers who would aid the pastor.
3. Development of a cooperative industry, the income from which would be used in this extension work.
4. Organization in each center of a church and a day school.
5. Cooperation with the country people, offering them personal counselling according to their needs, religious direction and medical aid.

The entire church entered into this plan and as a result, our Monthly Meeting has grown both in numbers and spirit. Furthermore, the plan has long continued past the initial six-year period and our ideals and activities for this work have been greatly enlarged. There are ten centers of this rural evangelism where at least two hundred families have come in close contact with this work. During these fifteen years, four day schools have been organized, of which three are functioning this year with an enrollment of 130. Most of the children in these schools come from the homes of our church members.

Three of the four chapels are of frame construction with tile roof. Only one has been built of stone and tile. All of them have been constructed through the cooperation of the members of the Banes Meeting and those residing in each area.

In one or two cases, the original building constructed has been torn down and a better one built as the people took increased pride in their community center. This is true of the original chapel shown here. The mother church at Banes has occupied the chapel shown in the accompanying picture.

In our total area we have a membership of 249, counting active and associate members, and in addition, 190 candidates for membership. At least fifty per cent of these belong to the rural congregation. For a number of years, we have been training these people in a greater sense of stewardship so that today each of the congregations is supplying its own financial needs and also is contributing to the general budget of our denomination.

A few years ago the work had increased until it became necessary to have an assistant pastor. A young man, who had been a student at the Holguin School, where he had been preparing himself for Christian service, was secured for this place. He has been doing unusually good work in these rural areas.

These rural missions of the Banes Meeting have not only demonstrated the concern of the members of the meeting for others about them, but this work itself has increased and deepened the spiritual life of our membership and has led us to plan even further advances. At the present time, the monthly meeting has new plans for the development of the church and school work in the city. But our rural work continues to be our area of greatest interest and source of growth.

The original rural center at Retrete.

Translated from the Spanish by Merle L. Davis

IN MEMORIAM

Harvey L. Wallace, son of Eli and Sarah Christie Wallace, was born May 8, 1869 near Bloomington, Illinois, and departed this life at Wyandotte, Oklahoma, on September 21, 1950, at the age of eighty-one years.

He, with his parents, moved into Indian Territory in 1883. He was united in marriage in 1890 with Elizabeth Hinkle, who has been his constant companion and helper all the years since that time. They celebrated their golden wedding anniversary in the fall of 1940.

Harvey Wallace became a Friend in 1892, and was recorded a minister two years later. For the next ten years he served as an evangelist among both Indians and whites. The Wallaces then moved to Council House as missionaries to the Seneca Indians, a position they held for thirty-two years. His work was outstanding among the Seneca Indians, and as a mark of their appreciation and love, they adopted him into membership in their tribe with the name of *Ta No Gow Coe,* which means "Near and Far." He has been known for years among both Indians and whites as "Uncle Harve."

Surviving are his wife Elizabeth; three children, Opal Schmidt of California; Arepha Butts of Fairland; and Russell Wallace of Miami, Oklahoma; ten grandchildren and five great grandchildren; and a brother, Ross Wallace of Temple, Texas.

Totally blind and deaf since childhood, Robert Joseph Smithdas has graduated from St. Johns University of Brooklyn "with highest honors." He is believed to be the first person with this double disability to earn a university degree since the world-renowned Helen Keller graduated in 1904. The son of a steel-worker, 24 year old Robert Smithdas has lived in a world of darkness and silence suffering an attack of meningitis at the age of five. He and his classmate and companion, John J. Spanier, plan to devote their lives to aiding the blind and deaf.

The Sunday School Lesson

Prepared by Russell E. Rees

For November 12—Fellowship with Other Christians

Acts 11:11-18; Phil. 2:1-5

It has been said that man tends to live in a room, the walls of which are mirrors, and that everywhere he looks he sees only his own reflection. Christianity insists that the mirrors be made windows, so that everywhere you look you see out toward the world and other men and their needs. Peter's great awakening came when his window opened out upon the Gentile world, and he was able to accept into the circle of his friends those of a different background and training. In fact Christianity became almost from its beginning an international, inter-racial, inter-cultural faith.

Individuals and families and churches and nations can all be affected with *mirroritis* to the extent that others are excluded, and they see only their own needs and possibilities. There are Friends who are, religiously, isolationists. They read only Friends books, attend only Friends meetings, are acquainted only with Friendly Christians, and consequently, looking only in the mirror, they see only their own reflection. They come to think that only Friends have Truth, and that they are therefore self-sufficient. Whatever Truth we do have will be immeasurably enriched by exposing it to other points of view. It was said that salvation was of the Jews, but only when that salvation was introduced into the Gentile world did its implications become evident.

Most of the great denominations have grown up around an idea that was very vital. Often this idea was a neglected area of Christian Truth. In emphasizing this one truth, other truths were sometimes passed over. The result is that Christianity is greater than any single denomination. Because we are human, and frail, and tend to see one thing at a time, we find it hard to see the total meaning of our faith. Unless we are reminded, as Kipling says, that there is something lost beyond the ranges, we too easily settle down to break our ground and sow our crop. It will do every one of us good to be acquainted with a deeply devout Roman Catholic, or a sincere Jew. It might be almost as great a spiritual experience as it was for Peter to find Gentiles who had received the Holy Ghost.

Paul's Philippian Gospel will bear much study. What kind of world society would be produced if all Christians did these simple things? Do nothing through strife or vainglory (pride). Esteem others better than themselves. Look on the things (rights?) of others. Have the mind of Christ. What changes in foreign policy would we demand of our government? How would it affect denominational emphases? How would it affect your relations with the neighbors on your street, or town, or community? Are we too in danger of withstanding God in narrowing our fellowship and withholding our friendship?

Questions:

1. What is the function of the church in the area of friendship? Does friendship come before conversion, or is it a method of bringing about conversion?

2. Can one be "in Christ" and be at odds with fellow Christians? Can we excuse division within the church without being in danger of pride and strife?

For November 19—Christian Worship

Isaiah 1:11-17; John 4:19-24, Colossians 3:16

The literature of religion today reveals a new concern about worship. Seminars, conferences, study groups, and leadership classes are being held to freshly review the whole attitude and practice of the church in worship. Christian Education people are putting a major emphasis upon worship, rather than upon learning. Or it might be better to say that worship is now seen to be one of the most important avenues of learning. Do we dare say that this new emphasis needs to be watched lest it become an old escape practiced in a new way?

In Isaiah's time the people were much exercised about worship too. They said it was very important, and they went about making it rich in symbolism. They developed the sacrificial system, introduced novel musical forms, celebrated numerous special days; they made the temple ornate and filled it with the odor of burning incense. They had everything except the one thing which would have made it great, sincerity. And with a searing indictment Isaiah pronounces their worship idle and unacceptable to God. To paraphrase his words, God said, "I can't stand vice and pseudo-piety practiced together." And then in two short verses Isaiah tells what is the eternal prerequisite of true worship. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

John strikes the same note, saying, "God is a Spirit. And they that worship him must worship him in spirit and in truth." There can be no sham in worship, else it is not worship, only magic. But true worship, where two or three or a hundred come honestly, humbly, simply, to adore, to praise, to seek and to pray is the most rewarding of all human undertakings. Many things can be said of it. Here are some.

1. The adoration of the Highest, the Best, the Truest, known as God, is never unrewarded.

2. We need each other in our search for God, for all our findings are partial and piecemeal.

3. Two people in worship more than doubles the possibility of fresh discovery and of visitation by the spirit of God.

4. We all need to grow in grace, to learn more of God's way with men, and to be nurtured in our spiritual lives, and all these things happen in worship.

5. Our stumbling, fumbling efforts in prayer are often purified and clarified in the company of other earnest seekers.

6. The discipline of regular worship is a needed corrective for modern man's undisciplined living.

7. By regular worship you are lending whatever influence you may have to the idea that God is real and that to seek after him is important.

Any adult class, or any Young People's class should add to this list many other things. But better than adding to the list is to participate in actual worship. Go to your own meeting, not as a critic, or as one to be shown, but as one who in spirit and in sincerity would know the meaning and value of true worship.

Questions:

1. Are you always sincere in your worship? If not what affect does your attitude have on others?

2. How could you help make the worship experience of more value to others, young people, strangers, the outside community?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Philadelphia Quaker: Hannah Whitall Smith, edited by Logan Pearsall Smith; Harcourt, Brace and Company; 234 pp.; $3.00.

This is a collection of letters written by a delightfully witty lady whose book, *The Christian Secret of a Happy Life,* was a religious best seller in its day. The title is somewhat misleading, for Hannah Smith spent the greater portion of her life in England; and although devoutly religious, was not a writer who threw new light on the facets of the Quaker faith. She was, however, a charming letter writer, and remained an interesting correspondent to the end of her long life. Phrases from her letters cry to be read aloud: "I wonder how many of our tombstones will have to be inscribed with the epitaph, 'Died of too many meetings'," and in a more serious vein, "I cannot help feeling that to be without any real faith in God, and without knowing of His love and care, is an irreparable loss to the soul, and to all the higher nature; and opens the door to miseries and unhappiness that could not possibly enter into a heart that hides itself in the keeping of a loving God."

Although she thought men were "by nature unreasonable," and found it "hard to believe that any husband and wife are really happy together," she considered babies pure "bliss," and wrote loving and wise letters to her daughters and grandchildren, and to her many friends, that speak of a kind heart, a keen mind and an ever present sense of humor. Reading these letters brings enlightening glimpses of 19th century life and of a lovable and sparkling personality.

Friendly Anecdotes, edited and arranged by Irvin C. and Ruth Verlenden Poley; with an introduction by Dorothy Canfield Fisher; Harper and Brothers; 128 pp.; $1.50.

The reputed sobriety of the Quakers has sharpened the humor exhibited by them, and given rise to many stories, some of which may be apocryphal. In this little book of more than two hundred anecdotes, a repertoire of stories reveals much about the Quakers which a sober history would never give. This is real humor, on a different level than usual "jokes." One can read it with profit as well as for pure entertainment. Dorothy Canfield Fisher sees in it "the full sunshine of true fun," and Carl Sandburg remarks of it that had such a book come to the hand of Lincoln, he would have treasured it.

WILL PAGANS GIVE UP WAR?

To the Editor:

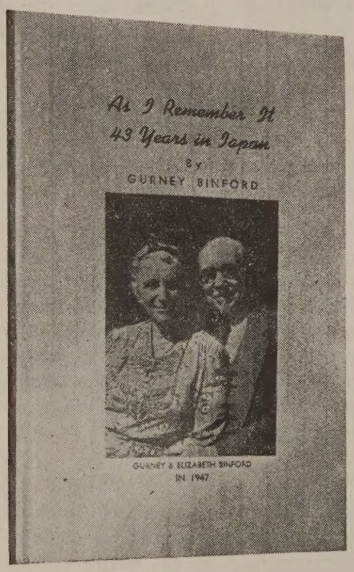
In the report of Iowa Yearly Meeting in the current issue of your good paper, Raymond Wilson is quoted as saying that when the Christians were ready to give up war, he thought the pagans would be glad to do so. It is difficult to believe that Raymond Wilson was correctly quoted. Certainly, the Christian world disarmed after the first World War, but Japanese aggression against China, Hitler's aggression against Austria, Czechoslovakia and Poland, German and Russian aggression against China, and Mussolini's aggression against Ethiopia, clearly demonstrate that non-Christians were unwilling to do so.

Pacifist agitation in the United States, England and elsewhere in the Western Christian world encouraged Hitler's pagan aggression and led to the pact of Munich.

The truth is that if the Christians give up war and disarm before the United Nations or some other world wide organization is strong enough to maintain the peace, that the pagans will only take advantage of that fact to renew their aggression.

HOWARD E. KERSHNER

New York



AS I REMEMBER IT— 43 YEARS IN JAPAN

BY GURNEY BINFORD

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LEVI T. PENNINGTON, Newburg, Oregan

"We wish to recommend it heartily to all who may be interested in the future of Friends work. It has stimulating values for today and will be of historical value in the future" —

GILBERT AND MINNIE BOWLES, Honolulu

"There are inspiring stories of the lives of some of the Japanese Friends who gave outstanding service in the field of education, science and medicine, and in national and international governmental affairs. This story is one which should have appeal to readers of all ages. The writer has the ability to make the personalities come alive in real life situations. The reader is impressed with the evidences of God's blessing upon the work of Friends in Japan, and one's heart is strangely warmed as page after page reveals the leading of the Holy Spirit in lives and circumstances committed wholly to Him." —

HELEN E. WALKER, President, United Society of Friends Women

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THE AMERICAN FRIEND 101 South 8th Street RICHMOND, INDIANA

Friendly Life — Far and Near

Howard and Lelah Yow arrived in America October 4 from their work in Kenya East Africa, where they have served in the Education Department under the Board of Missions since February, 1946.

* * * *

Bodil Friis, Clerk of Denmark Yearly Meeting, is at Pendle Hill for the fall term of study this year. Her husband, Finn Friis, who is one of Dannish delegates to the General Assembly of the United Nations, will also be in this country for several months.

* * * *

Marion S. Cole, Headmistress of Lincoln School, Providence, Rhode Island, recently led a discussion group at the October Atlantic City Conference on Religion in Schools on the subject, "The Impact of the Total School Program on the Religion of Students."

* * * *

Donald Stanley, Earlham graduate and student minister at Gray Meeting, Indiana, is now doing graduate work at the School of Divinity at Oberlin College, Ohio. Mark Peery, also an Earlham graduate, is now studying at the Hartford Theological Seminary in Connecticut.

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The Whittier College Speech and Hearing Clinic begins its fifth year of operation this fall. One of the most noted clinics of its kind on the Pacific Coast, the clinic has aided over 300 children and adults with speech and hearing difficulties since its inception.

* * * *

John W. Nason, President of Swarthmore College, and Gilbert F. White, President of Haverford College, addressed the fall meeting of Friends Council of Education, held October 12, on "Are Our Schools Meeting Today's Needs?" James F. Walker gave a brief talk on Federal subsidies with relation to Friends schools.

* * * *

Clarence Pickett, Honorary Secretary of the AFSC, received the Good Citizenship Medal of the Sons of the American Revolution in "recognition of his outstanding humanitarian services in relief activities in all parts of the world." The Medal was presented at a luncheon at the University Club, Philadelphia, Pa., on October 17.

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Nebraska Yearly Meeting's first Ministerial Conference was held September 25-28 at Quaker Ridge. Classes were led by T. Clio Brown, Roscoe Townsend and Lloyd Hinshaw. Laura Brown led a class for pastor's wives. Dean Oglevie was elected president for the coming year, with Joe Hodges as vice-president.

* * * *

Robert C. Jones, son of May Jones and the late Sylvester Jones, has left the staff of the Pan-American Union and accepted an appointment to the staff of the President's Commission on Migratory Labor. He is working on a report regarding the situation of Mexican workers in the United States for this Commission.

* * * *

A Harvest Festival for Friendsville Academy in Tennessee will be held in Thatcher Hall on November 17. The project for the year is equipment for the science department. A microscope is needed, either new or used. Communications should be addressed to Irene Ellis, President of the United Society of Friends Women, Friendsville, Tennessee.

* * * *

Quaker International Voluntary Service, better known as QIVS, sent approximately 70 volunteers to 35 international work camps this summer. Foreign volunteers also crossed the ocean to work in camps held in this country, Jamaica and Mexico. In addition to the exchange of volunteers, the QIVS program sponsors work camps abroad. QIVS is a part of the American Friends Service Committee program.

* * * *

Friends may now contribute to the American Friends Service Committee through the Christian Rural Overseas Program (CROP). CROP, which was organized by the Catholic Rural Life for War Relief Service, the Church World Service and the Lutheran World Relief, seeks to promote a united effort on the part of all rural people in sharing their bounty with the destitute of other lands. CROP gifts marked for A.F.S.C. distribution will be credited by that organization.

* * * *

Slightly over thirty-three per cent of Earlham College students this year are Friends. Fifty-nine students come from Western Yearly Meeting; seventy-seven from Indiana Yearly Meeting, and one hundred and nine from other Yearly Meetings spread from coast to coast. Earlham also has a large number of foreign students this year, including representatives from Hawaii, Nigeria, Japan, Siam, China, Okinawa, England, Germany, Belgium, Canada, Jamaica and Cuba.

* * * *

Evacuation for the construction of Memorial Stadium at Whittier College, Whittier, California, was begun in September. Present drawings call for a complete football unit with lights for night games, a quarter-mile track, and an adjoining baseball diamond. The stadium is one of the major projects in the expansion of the Whittier College campus. When completed, the stadium will be dedicated to the twenty-one Whittier College graduates who gave their lives in the two World Wars.

* * * *

Elizabeth Gray Vining is resigning from her position as tutor to the Crown Prince of Japan and will return to America in December. Esther B. Rhoads, principal of the Friends Girls School in Tokyo, will replace her, giving two hours of private lessons to Prince Akihoto each week. Esther Rhoads, a graduate of Westtown School and Earlham College, is also Head of Mission for the Service Committee in Japan, and a representative to the Licensed Agencies for Relief in Asia.

* * * *

Elma Thompson, a former William Penn College student, attended Denmark Yearly Meeting held September 16 and 17 in Copenhagen. Descendant of the group of Norweigan Friends settling over a hundred years ago in Iowa, Elma has spent the summer doing volunteer service work at a Norweigan children's home. Other American Friends in attendance at the Yearly Meeting were Passmore and Anna Elkinton of Philadelphia, Ruth Newlin of Des Moines, Iowa, and Thomas Eliot and his family from Chicago.

* * * *

A large Chicago department store, which, three months ago, requested the American Friends Service Committee to find them a Negro assistant to the general manager, now has over twenty Negro employees, Ralph Rose, acting secretary of the A.F.S.C. Race Relations Program, reported recently. At least one other store in Chicago has taken action, and several others have indicated their interest in employment on merit. The A.F.S.C. in Chicago is planning a job applicant workshop in cooperation with a vocational high school to help young people of minority groups

prepare themselves for securing jobs. Study groups for exploring possibilities of developing opportunities for all peoples are being developed in Atlanta, Georgia, and in other sections of the Middle West.

* * * *

James F. Walker has been appointed Executive Secretary of the Friends World Committee, American Section, and the American Friends Fellowship Council to serve until after the Friends World Conference in 1952. He is filling the place left vacant by the death of Leslie Shaffer. James Walker retired from his position as headmaster of Westtown School last spring, after serving there for twenty-five years. He has traveled among Friends, and is at present Clerk of Philadelphia Yearly Meeting, Arch Street.

* * * *

Eleanor W. Taber of New York represented the Five Years Meeting at the September meeting of the Federal Council's Executive Committe. A wide range of proposals and suggestions for dealing in a Christian way with emergency economic problems and international issues abroad was brought forward at the meeting. This was the next to the last meeting of the Executive Committee, since the Federal Council will become a part of the National Council of the Churches of Christ in the U. S. A. in November.

* * * *

Gerald Bailey of England, Agatha Harrison of India and Elsa Cedergren of Sweden will report on the work at the United Nations General Assembly in cooperation with the Consultative Committee on Foreign Affairs of the American Friends Service Committee at an evening meeting, November 1, held just prior to the sessions of the 1950 Philadelphia General Meeting of the Religious Society of Friends. Philadelphia General Meeting will be held November 2, 3 and 4 at the Arch Street Meetinghouse. Friends from other meetings are invited to attend.

* * * *

The Friends World Committee, American Section, is serving as a clearing house for various visiting Friends from abroad. Some of those who will be traveling about this fall in this country will be Frederick Woodhouse, an Elder and member of Kingston Monthly Meeting, London Yearly Meeting. He is on a concert tour in this country and Canada for the next two months. He made a similar tour in 1937-38. Dr. Donald Court, a member of London Yearly Meeting and associated with the Royal Victoria Infirmary is making various medical contacts in this country and will be visiting Friends Meetings in the next two months. Barrow Cadbury, Treasurer of the Friends World Committee, with his daughter Dorothy Cadbury, will be in this country from October 12-31. They will attend the Five Years Meeting, as well as the meeting of the American Section at Richmond, Indiana, October 26. They are members of London Yearly Meeting.

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The morning session of the Friends World Committee, American Section, held in Richmond on October 26, following the close of the Five Years Meeting, will be a discussion of plans and preparation for the World Conference in 1952, led by D. Elton Trueblood of Earlham College and Elfrida Vipont Foulds, member of London Yearly Meeting. Barrow Cadbury, the treasurer of the Friends World Committee will be present. Two other English Friends, Stanley and Edith Forward, also will be in attendance. All Friends are invited to attend and participate in these discussions.

* * * *

A follow-up conference growing out of the Detroit Conference held last May on "The Church and War" will be held in Indianapolis, November 8 and 9. It will be one of ten peace missions held in key cities across the country. Among the speakers will be Henry Hitt Crane of the Central Methodist Church of Detroit, A. J. Muste and George Houser of the Fellowship of Reconciliation. Ray Newton, A.F.S.C. staff member, is vice-chairman of the group. The conference will be held at the Roberts Park Methodist Church. For further information, address Grover L. Hartman, 310 North Illinois Street, Indianapolis, Indiana.

* * * *

Clarence Pickett addressed the evening session of the annual meeting of the Regional American Friends Service Committee at Richmond, Indiana. He spoke on the work of the Service Committee, especially his own relationship to the problem of easing international tensions through the United Nations. Reports brought before this annual meeting included talks by those who had participated in special projects in Jamaica, Mexico and Palestine. Clothing and soap collected and processed during the year totaled nearly thirty-one tons. Two new committees of this office are an exploratory committee on Institutional Service Units, and a Job Opportunities committee, which will investigate possibilities of employment for minority groups.

Friendly Fellowship

NEW GARDEN, NORTH CAROLINA — The New Garden Friends Meeting celebrates 199 years of continuous Christian service in the Guilford College community this October. An Annual Birthday Picnic was held October 1. Members of the meeting were asked to contribute one tenth of their September incomes toward clearing the meeting's indebtedness by the time of its 200th birthday.

* * * *

PASADENA, CALIFORNIA — A service of dedication of the new church building at Pasadena, California, will take place on November 12. The members write that the service will be "a dedication of ourselves to the full and appropriate use of our new building in the interest of God's Kingdom in us and in our community." The minister is Elmer Howard Brown. More than 2000 hours of volunteer labor have been given to the church building.

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CHICAGO FRIENDS MEETING, ILLINOIS— An evening of song and sociability was held at the Chicago Friends Meeting, 108th and Artesian, on September 24. Group singing, solos, group numbers and readings were included in the program. Russell Rees, Minister, closed the evening with a few remarks and prayer.

Rally Day was observed on October 1. Irma Kimmell, Superintendent of the Sunday school, had charge of the exercises with the subject, "Guideposts for the Christian Teacher." A dedication service for the new officers of the Sunday school and for all members of the meeting closed the service.

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CAMBRIDGE FRIENDS MEETING, MASSACHUSETTS — Old Pembroke Meetinghouse, an unused and now historical old building owned by the Pembroke Historical Society, was opened for four meetings this summer. Cambridge Meeting young Friends are planning weekend work camps to carry on projects in Boston's tenement districts. Membership at Cambridge during the past year has increased by twenty-three. Also during the past year, the local branch of the AFSC, using the basement of the meetinghouse as headquarters, shipped seventeen tons of clothing.

* * * *

KOKOMO, INDIANA — Union Street Friends Meeting in Kokomo celebrated its 82nd birthday on Sunday, October 8, with an all-day Rally and Homecoming program. Thomas E. Jones, President of Earlham College, gave the sermon at the morning unified service. He gave a challenging answer to the con-

cern of a midwest Friends meeting for world peace. In the afternoon Murray C. Johnson, minister of the Union Street Meeting at the time of its 75th anniversary, gave the address. He closed the Homecoming program with a note of determination to endeavor to leave the future generations of the meeting as great a Christian heritage as they now enjoy from their predecessors at Union Street Friends Meeting.

* * * *

ANDERSON, INDIANA—A reception for the new minister, Raymond Breaker, and his family, was held at the Anderson Friends Meeting on September 8. John Compton, Superintendent of Indiana Yearly Meeting, was the speaker of the evening. Gifts were presented to Raymond and Georgia Breaker at the close of the program.

Rally Day was observed Sunday, October 1, with an all-day meeting. Raymond Breaker brought the Sunday morning message, with Jane Sizilane as vocal soloist. An afternoon program followed a basket dinner. Xen Harvey, pastor at Fairmount, Indiana, brought a challenging message, "Do You Care?" Paul Jinkins sang "The Holy City" at this service. A service was also held in the evening.

* * * *

CALIFORNIA YEARLY MEETING — Paul Miller and his wife, Patricia, have moved into the parsonage to take over the duties of pastor at Yorba Linda. Tyler and Vera Coburn have retired to their home in Whittier.

Verl and Lois Lindley are now serving Los Angeles Meeting as pastors while Verl is attending school part time.

Kenneth Pickering, who was at one time pastor at Los Angeles, is now back in California Yearly Meeting, serving at Long Beach First Friends.

George Jenkins has left East Whittier to accept new duties at Ramona Park Community Church. Paul and Nettie Younger have retired to do active Christian Education work.

Lindsay and East Whittier Meetings are without pastors at the present time.

* * * *

OBERLIN, OHIO—The Oberlin Meeting welcomed returning and new Oberlin College students and staff at a picnic supper held at Farm Morgenschoen, the home of one of the resident members, on September 24. Among the forty-five guests were three freshmen who are Friends: Dick Simon of Towson, Maryland; Alice Van Ausdale of Richmond, Indiana; and Helen Steere of Haverford, Pennsylvania. Ellsworth Carlson, Oberlin professor who spent three years as Oberlin's Shansi representative in China, gave the gathering an insight into the complicated problem of China. Each member of the group told briefly about his summer's work. A large number had participated in AFSC summer projects, including Dan Kinsey, Helen Steere, Kathie Biddle, Ann Lodge, Cynthia Worrell, John Singleton, Jim Brooks and Dean Pruitt. The student chairman of dormitory clothing collections outlined that work and called for volunteers to look after dormitory boxes. A concern in the form of a minute was sent to Lewis Hoskins inquiring into the feasibility of dropping food packages from airplanes among the North and South Koreans.

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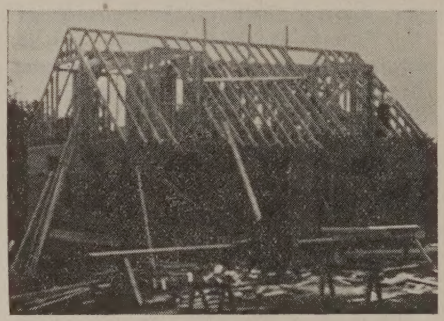
VALLEY MILLS MEETING, INDIANA—Valley Mills Meeting in Western Yearly Meeting is building a new "Home for the Minister." The story-and-a-half Cape Cod style house is well under way.



Ground for the new building, which is situated on the spacious Meetinghouse grounds, was broken in a ceremony on August 13. Albert Copeland represented the Quarterly Meeting; Addie Kerns Christie spoke from the standpoint of one who has spent many years in Friends' parsonages; Pearl Milhous, Clerk of the Monthly Meeting, turned the first sod. Funds for the building have been raised in part by contributions from individuals over the past six or eight years. A significant sum has also been raised by returns from the food stand operated at the Indiana State Fair for the past four years. Valley Mills hopes to move on into a larger building program which will include a remodeling or replacement of the Meetinghouse itself.

BIRTHS

GODSEY—To Robert Gene and Lavonna Reece Godsey, a daughter, Gail Anne, on October 12, at Richmond, Indiana.

CHANCE—To Norman and Nancy Fogel Chance, a son, Stephen, on October 4, at Richmond, Indiana.

FLORA—To Richard and Martha Flora, a daughter, Pamela Jo, on September 23, at Wabash, Indiana.

JALLIFFE—To Robert E. and Margaret Austin Jalliffe, a daughter, Mary Lynn, on September 24, at Muncie, Indiana.

KIMMEL — To Harry, Jr., and Doris Cable Kimmel, a son, James Starr, on July 3, at Shelocta, Pennsylvania.

HARDIN — To R. Glen II and Anne Cable Hardin, a son, Robert Glenn III, on July 21, at Olin, North Carolina.

STAFFORD—To David and Maude Phillips Stafford, twin daughters, Claire and Beth, on August 12, at Greensboro, North Carolina.

STANLEY—To Donald Mills and Betty Ann Gurtner Stanley, a daughter, Kathryn Ann, on October 2, at Wabash, Indiana.

STOUFFER—To Robert and Alice Stouffer, a daughter, Gayle Ann, on August 31, at Wabash, Indiana.

WHITHAM — To Bob and Marilyn Whitham, a son, Calvin Douglas Whitham, born August 12, at Grinnell, Iowa.

MARRIAGES

ADAE-PARKER — Betty Lou Parker, daughter of Douglas L. and Rebecca J. Parker of Wilmington, Ohio, to Frank Adae, son of Mr. and Mrs. John Morris of near Westboro, Ohio, on October 1, in the Wilmington Friends Meeting for Worship, A Ward Applegate officiating.

BRYANT-PARKER—Flora Belle Parker, daughter of Mrs. Mabel Wade, to Marvin E. Bryant, of Hotchkiss, at Paonia Friends Church, Colorado, on September 11, Dean Oglevie officiating.

CUDWORTH-PEELE — Elizabeth Peele, daughter of Irma M. Peele of Guilford College and the late Joseph A. Peele, to Thomas Cudworth of Charlotte, North Carolina, after the manner of Friends, at New Garden Meetinghouse, Guilford College, on August 2. Russell Branson assisted.

EARLY-PEEBLES—Harriet Ann Peebles, daughter of Guilford and Estelle Peebles of Wabash, to Richard Early, son of Mrs. Harry Early and the late Harry Early, also of Wabash, Indiana, on October 6, in the home of the bride, Francis Clark Brown officiating.

HUNT-WHITLOCK—Phyllis Ann Whitlock, of Converse, Indiana, to Donald B. Hunt, a member of the Amboy Friends Meeting, on October 8, at the home of the bride, Francis Clark Brown officiating.

REPLOGLE-HAWORTH—Margaret C. Haworth, daughter of Harry H. and Esther Miles Haworth, to Bruce Replogle, son of Delbert and Ruth Replogle, on September 1, at Pasadena, California, in a service held after the manner of Friends. They will live in Boston, Massachusetts.

TATE-FOX — Janet Fox, daughter of Dr. and Mrs. Norman Fox of Guilford College, to George Tate, of High Point, North Carolina, on August 25, at the home of the bride, Clyde A. Milner officiating.

DEATHS

BATTY—Joseph Batty, on September 27, at Lawrence, Massachusetts, aged eighty-six. Until his illness kept him at home, he was faithful in attendance at all meetings for worship, and also at other meetings of business. Few members at Lawrence can remember the time when he was not with them. Joseph Batty and his wife, Emily, were the first couple to marry according to the manner of Friends in Lawrence. He served six years as an Elder. He also was a member of the Men's Class in Sabbath School, and was at all times

a good influence and a kindly man. He is survived by three daughters.

COPE—Joshua A. Cope, on August 26, at Ithaca, New York, aged sixty-two. A Professor of Forestry for twenty-five years at Cornell University, Joshua Cope had gone recently to Finland to do American Friends Service Committee work, and to lecture at the University of Helsinki. He was born in western Pennsylvania, and was a member of the Ithaca Friends Meeting. Surviving are his wife, Edith Cary Cope; two sons, Harold and James Cope of Richmond, Indiana; and a daughter, Elizabeth Cope Probasco of Cambridge City, Indiana.

GIFFORD—Jennie Wilber Gifford, on October 1, at Westport, Massachusetts, aged sixty-six. The daughter of the late Pardon Almy and Mabel Borden Gifford, she was born at Westport, Massachusetts, where she lived all her life. As a young woman, she became interested in the cause of temperance and for years she served in the local, county and state work. She was a valued member of the Allens Neck Meeting of Friends at Dartmouth, Massachusetts, to which she gave much time and thought. Her kindly understanding and countless acts of love endeared her to a large circle of friends and relatives. She is survived by her husband, Charles T. Gifford, one sister, Mrs. George A. Selleck of Cambridge, Massachusetts, and two nieces.

GOODPASTURE—Milo Goodpasture, on October 1, at his home in Muncie, Indiana, aged eighty-one years. He rendered exceptional service to Muncie Friends. Surviving are a daughter, Helen Kingham of Indianapolis; a son, Harold, of near Greenfield; a sister, Mrs. Morton Hancock of Daleville; five grandchildren and five great grandchildren. Services were conducted by Robert M. Jones and Wilbur Shirey, with burial in Greenfield.

MELTON—Gertrude Melton, on August 31, at Amboy, Indiana, aged seventy-nine. She was the wife of Oscar D. Melton, joining Amboy Friends Meeting in 1945 when they moved to Amboy. Surviving are her husband; a brother, Albert Manning of Anderson; a sister, Mrs. Catherine Tyner of Alton, Illinois; two step-sons, John Melton of Hammond and Ronald Melton of Richmond, Indiana.

WATSON — Minnie Catherine Watson, on July 28, near Geneva, Indiana, aged sixty-three years. The daughter of Henry and Florida North of White Oak Meetin, she married Sherman A. Watson in 1908. She was a very active and faithful member of White Oak Meeting. Surviving are her husband; a sister, Myrtle Le Favour of Bryant, Indiana; one daughter, three sons, and four grandchildren. Services were conducted by John R. Walter.

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MINISTER WANTED

An English speaking Community Church in Sao Paulo, Brazil, needs a minister, a person broad-minded enough to take in all Protestant denominations and interested in work in a foreign field. Communicate with G. L. Williams, Chairman of the Official Board of the Community Church, Caixa Postal, 26-B, Sao Paulo, Brazil, by air mail.

POETRY CONTRIBUTORS

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ALHAMBRA, CALIFORNIA

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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